# THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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# PEACE IN OUR LIFETIME

### The Investigating Committee

ONE RESULT at least has come out of the Congressional Committee investigating the dismissal of General MacArthur; the evidence has told the world—including Russia and China—that the present Administration has no intention of extending the war in Korea if it can help it. MacArthur's recall was a serious matter. It put the Administration's policy in grave jeopardy amongst the American people. The danger presumably has not passed altogether, but the policy of restricted war, giving Russia no strategical cause for intervening in Korea or China more than she has done up to the present, seems to be gaining the upper hand in America. The American public, under the lead of its wise Chiefs of Staff, knows too how to be patient, and at the same time make clear to the world—and more specifically to the Kremlin—that they desire peace if peace they can have.

The ways of democracy must seem strange to the dictatorships, but the ways have this advantage, they make quite clear what is in the minds of the responsible authorities. The Russian leaders must at least know what the American leaders are thinking, even if the knowledge is all one way. The Pentagon has told Moscow, "we don't intend to make war on you, if, within certain circumstances, you don't make war on us. You choose". That is a message, conclusive and open, that is probably of more value than many an international conference.

### A Message Understood

At the same time responsible American authority has made it quite clear to the Russians the boundaries beyond which Russian power will not be allowed to dominate without the danger of a third world war. Once again the responsibility has been placed where it belongs. The United Nations' action in Korea—America acting as proxy for the United Nations because America was the only power that could do so—informed the Kremlin that the boundaries were understood. The Soviet would not be allowed to become a world power. It is a message that has been conveyed at an awful price. But it was Soviet policy that forced the price. The major responsibility rests with those who made the message necessary; and equally with those who have extended it over the past six months. Korea belongs to the grim international language of world power.

There are signs that it is being read and understood. American policy is confining the war to Korea; Russia up to the present has not openly intervened. A third world war has been avoided, equally, of course, by Russia as well as by America. At the price of the martyrdom of Korea (let the responsibility of that lie where it belongs), there is no world war at the end of nearly twelve months of fighting. Few people would have predicted that twelve months ago. The times, after all, are not as late as the pessimists sometimes think.

### Time Can End the Cold War

Can the immunity continue during 1951? And if during this critical year then indefinitely? This much can be said. Both sides up to the present have shown that they wish it to continue. If America is patient and does not press Russia, if Russia sees the integrity of American intentions and does not feel threatened, then the long, long cold war can go on. That will come to an end when people will learn to live at peace with their ideas as well as with their neighbours, and people can even learn how to do that. As long as Russian Communism and all that goes with it feels compelled to keep up an intellectual and spiritual antagonism towards the West then the cold war will continue. But time can do much. It can even show the peoples beyond the Iron Curtain that the peoples of the West long for nothing more desperately than to be able to live in friendship and peace with them. They may even learn how to force their rulers to respond to that longing.

### Ideals and Words

Many people rightly become impatient with the language of competing power. It has no place in any conceived moral order. In such an order the law of right ought to prevail and not the chance of might. To such an order the world has been struggling and will continue to struggle, but the full price that has to be paid is not always understood by idealists. It is easy enough—and frequently satisfying enough—to cry aloud ideals; it is a very different matter to live them. The besetting sin of all idealism is that it can so easily be made the cloak for self-deception. The equality of man is a proud enough ideal, but untold misery, death and destruction have been carried out under that ideal during the past thirty years. It need not have been, if men had possessed the courage to look one another in the face and admit squarely what they were doing. The greatest moral evil is to try to turn ideals into short cuts for noble moral purposes. There are no short cuts. Perfection cannot be bought by a word, it can only be bought by an act, and that kind of act is the hardest thing known to man.

Peace, for instance, cannot be bought by the word, no matter how passionately spoken, for peace goes much deeper than international politics and the relationships of power. It belongs to a whole way of civilisation; it percolates down to every action between man and man. Where a man is judicially murdered there is war and not peace; and to accept the murder and cry peace is to be guilty of an offence against the spirit. Where a man is oppressed by an economic or social order he is helpless to change then there is war. Where a man accepts the life of a spiritual slave in which no first principles can be questioned then there is war. Where easy sentiment is made to do the work of reason and the showing of catch-words the function of disciplined emotion there is no real peace.

**Primitive Magic**

The pathos of the current world situation is found in the fact that so many people are crying peace almost as if it were a word of magic. Repeat it often enough or shout it loud enough then something is bound to happen. This pathos is well illustrated by what happened to a "peace" resolution at the recent annual meetings of the General Assembly of the Unitarian and Free Christian Churches. This Assembly does not always receive the compliment of its resolutions being broadcast by nationally controlled radio stations. This resolution was mentioned in broadcasts from Budapest and Prague. As if, never before, the Unitarians of Britain had desired peace! For decades resolutions on the subject have been passed. On occasion full pacifist resolutions have received the assent of the Assembly. On this occasion the word peace was introduced into a certain formula of words allowed in public beyond the Iron Curtain, and perhaps the peoples of Hungary and Czechoslovakia were informed that the Unitarians of Britain desired peace. If any other formula had been used, if a couple of words had been introduced into it such as United Nations, then the public would have been denied the official information of the peaceful intentions of British Unitarians. On such a level men are not being adult. They are not thinking, but ululating magic. That is not peace.

# MYSTICISM

## A WESTERN AND EASTERN POINT OF VIEW

(*Mysticism is defined as follows: "The doctrine that the ultimate nature of reality or the divine essence may be known in an immediate apprehension, intuition, or insight differing from all ordinary sensation or ratiocination".*)

## I—THE GREAT REVERSAL

**By Robert M. Entwistle**

NOT ALL, but a great many religious spirits, in all ages and lands have come, soon or late, to the Great Reversal. They have come by a variety of ways to the vision of God as the overwhelming though "unseen" Reality, a vision which completely alters the balance of fact and value in favour of that which is beyond ordinary experience and beyond Nature. To the ordinary mind in its everyday mood, "Nature and the language of the sense" are the measures of the real. It goes no further and has no desire so to do. To the mystic, however, undergoing the great reversal, this is merely the lesser, less valuable, less impressive aspect of reality. The centre of gravity of the Real is now seen to lie deeper. The essence of existence abides far beyond "existence" itself. From that obscure yet alluring depth it sustains "existence", that is Nature, the physical, biological and mental worlds in which we ordinarily function. Not merely sustains, but impregnates and inspires.

So that the Universe of experience is still one, is unified, but with its unifying Centre in God, the Absolute; not in man, society, nature, history, or the earth; all these being in truth strictly relative existences, dependent in the last analysis, and seen in the immediacy of reversed vision to be dependent on the Absolute, on God who is both within them and beyond.

Here I am only concerned with the God who in His Absoluteness is far beyond and prior to the Immanent Deity so widely and often exclusively worshipped today, greatly to the impoverishment and the dangerous humanising and localising of the religious vision.

"God", says Berdyaev, "is a mystery towards which man transcends and with which he enters into communion"; and again, "Revelation does not abolish mystery: in fact it discloses its very depths in all their ineffability". For the mystic God is in truth not a problem for the intellect, but a mystery to be entered into and lived with. Jean Guitton in his *Essay on Human Love* has stressed this difference between problem and mystery and emphasised Berdyaev's point that knowledge only increases the genuine as opposed to the fictitious mystery of existence. Gabriel Marcel, the French existentialist philosopher, makes the same point and writes, "we must carefully avoid all confusion between the mysterious and the unknowable".

The Great Reversal is not a passage from the known to the merely unknown: that would be a plunge into agnosticism. It is a passage from the limited, self-chosen world of the senses and the intellect to the fathomless mystery of the Divine Abyss, the Formless (as we know Form) which transcends all Forms and liberates the spirit from the tyranny of form and concept without revoking their relative utility.

St. John of the Cross knew both this mystery and the danger of declining on to fixed concepts of God. "Those", he says, "who have the less clear vision, do not perceive . . . how greatly He transcends their vision." Eckhart, too, is emphatic that "he who seeks God under settled forms lays hold of the form while missing the God concealed in it. If we fail to find God it is because we seek in semblance what has no resemblance".

The great reversal is thus the dawning on the opening spirit of the Formless Divine which at once completely redresses the false balance in the outlook of a secular, materialistic, highly extraverted and objectivised Age.

It is related of St. Francis that he once spent a whole night repeating the words, "What art Thou, Lord, and what am I?" In the mood of vision there appears a profound truth in the vivid contrast impressed ever more deeply on the mind by such a double question, repeated so long as the vision holds. Francis was in no doubt as to where lay the spiritual centre of gravity of existence. It was not primarily in himself or his fellows.

If it is true, as I believe, that little will go right with the modern world until we experience a great swing back from the Western idolatry of action and energy, to the spiritual priority of the contemplative life in all degrees, then this choice and pursuit of the Great Reversal becomes of major religious importance. Different minds naturally apprehend this reversal differently. To some, it strikes home as the "trans-historical depth of history" (Marcel), to others as the "instant of communion with eternity" (Berdyaev) to yet others as the "open sea" where one lives "in grace, and out of grace, entirely in the power of God" (Kierkegaard).

The question of how the transcendent Divinity becomes immanent or incarnate in the human world is of absorbing interest and importance, but it belongs to another chapter in the story.

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Reverse the engines of aggressive "progress"; reverse the motivation which determines your materialistic philosophy and parasitic activism; reverse your exclusively sensuous outlook and your aversion from mystical vision; reverse your attachment to the surface of reality and your disinclination to venture the depths; these are some of the prior spiritual requirements of my present theme.

D. H. Lawrence thought that our Western consciousness was extremely shallow compared with that of the Egyptians of 3,000 B.C. Thinkers in the best Oriental tradition, like Coomaraswamy and Guénon have a profound contempt for Western intellectual quality as such. Kierkegaard remarks that "every spiritual existence is out on the 70,000 fathoms of water". Kabir said, "He that seeketh in deep water findeth. I, a fool, in my search kept only to the shore".

Shallows or deeps? Which shall it be? The Great Reversal?

## II—CAN WE DISCARD RELIGION?

**By Swami Pavitrananda**

(*Swami Pavitrananda is now the Leader of one of the Vedanta Centres in New York. The following is taken from the monthly Bulletin of the Ramakrishna Mission Institute of Culture, Calcutta.*)

I WILL give a straight answer to the question, "Can we discard religion?" Yes, we can discard religion if we do not want it, and as long as we do not want it. It is only when there is awakened in us a hankering for religion that we cannot discard it.

There have always been two classes of people. Those who regard religion as useless and a superfluity, and those who declare that all the trouble in the world is due to the fact that man does not believe in religion. This question seems to be as old as humanity itself. Even in ancient India, when the six systems of philosophy were developed, there

existed at the same time the Charvaka school of philosophy which said, "Get the best enjoyment out of life, even if it means borrowing money to do so!" The conflict between these two types of people has always existed and always will exist.

Some people are able to think about God and the ultimate Reality quite naturally. Others regard religious-mindedness as pathological or abnormal. When Sri Ramakrishna had superconscious experiences many people regarded him as mad. His reply was, "Some say that this state of mine is a disease. I say to them, 'How can one become unconscious by thinking of Him whose Consciousness has made the whole world conscious?'" By studying the lives of saints and seers we know that from their very childhood they thought in terms of religion and truth. They do not bother about controversial questions, they simply realize religion in their lives. They may not even know what religion is, but other people know what religion is by studying their lives.

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The Gita says that in order to develop religious thought, one should meditate on the causes of birth, death, disease and old age. Death is the most certain thing in life. So whether we become this-worldly or other-worldly is not the point. We have to face facts. There is so much tension in life, so much suffering, personal, family, national and international, that time and again we lose balance. So it is extremely necessary to have a fixed point inside ourselves which can give us peace, solace, consolation and strength. In the Gita we find described four classes of people who seek religion—those who are in distress, those who have some strong desire to fulfil, those in whom philosophical inquiries have arisen and those who have realised Divine Knowledge.

The greatest opposition to religion comes from the field of politics, but the opposition, as in the case of Russia, is against organised religion and its vested interests. Organised religion is one thing and real religion is another. Politics seek to solve the problems of poverty and by improving institutions ensure that automatically man will become better. Religion, on the other hand, seeks to make men better so that improved institutions will be a reflection of their lives. Which of these two methods is most likely to succeed? Living through two world wars we have seen that mere changes of government present no solution to the ills of the world.

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What is religion? Not a system or a creed, but simply human hunger for the Infinite. We are not satisfied with small things; there is no limit to our wants. This represents our desire for unrestricted freedom, our desire for the Infinite. In the Upanishads we read that there is no joy in small things, there is joy only in the Infinite. It is religion which shows man how to realise that Infinite—Infinite Goodness, Infinite Bliss, Infinite Knowledge and ultimate perfection.

But the ultimate Reality is not merely a philosophical abstraction. When it is viewed through the human intellect or through emotion it assumes an anthropomorphic form. As long as man is man, his idea of the ultimate Reality must partake of the character of man, and so religious men think of God in terms of Father or Mother and so on. Desire for the Infinite is present in all, although it may be dormant. And as long as we have it we are pursuing religion, either consciously or unconsciously. It is a constitutional necessity and is the basis of man's inner evolution.

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### ONE THOUSAND MEETINGS

In 1782 a group of ministers in the Birmingham area began to meet once a month for worship and for discussion of matters affecting the welfare of the congregations they served. The group came to be known as the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties. The meetings have not always kept to the monthly period; but the 1,000th meeting was held recently, and the members had planned to make it a special occasion. At an afternoon session they heard a paper by the President of the General Assembly, the Rev. G. Randall Jones, on "Our Place in the Main Stream of the Christian Tradition". After the meeting, the brethren were the guests of the ladies of the Church of the Messiah Vestry Committee, and a "birthday" cake announced in ice "1,000".

In the evening about 100 lay friends joined the ministers in a Service at which the G.A. President was the preacher, and his subject "The Glory of the Latter House". The organist and choir led the singing and the anthem was greatly appreciated. The whole occasion was felt to be worthy of the long tradition of the Monthly Meeting, one of the oldest in our community of churches.

# UNITARIAN LINKS WITH JOSEPH CHAMBERLAIN

**By R. D. Woodall**

JUNE 17 this year marks the 75th anniversary of the unopposed return as Member of Parliament for Birmingham of Joseph Chamberlain, the famous Radical and Unionist leader, who was Colonial Secretary during the Boer War. Joseph Chamberlain himself was probably the best known of mid-nineteenth century Unitarian laymen.

From both his father and mother he inherited the principles of personal service to others, characteristic of English nonconformity throughout its history. Claiming descent from one John Spicer, burnt at the stake near Salisbury in 1556, and from Richard Serjeant, a friend of Richard Baxter who was ejected from his living at Kidderminster, Chamberlain, speaking at Denbigh in 1884, asserted "I boast of a descent of which I am as proud as any baron may be . . . for I can claim descent from one of the two thousand ejected ministers who, in the time of the Stuarts left home and work and profit, rather than accept the State made creed which it was sought to force upon them".

His mother, Caroline Harben, had as her grandfather Thomas Harben, a Lewes banker, maltster, ironmonger and Whig politician, whose family in the eighteenth century supported the historic Westgate Chapel at Lewes.

His grandfather, William Chamberlain, a London cordwainer, who employed for a time Robert Bloomfield, author of *The Farmer's Boy*, was an occasional conformist and churchwarden at St. Lawrence Jewry, London, although he regularly attended Unitarian services. His grandfather married a member of the famous Strutt family, a marriage which linked the Chamberlains with one of the greatest Unitarian industrial families.

As a child, Chamberlain did not attend a Unitarian school. Instead he went to one conducted by the Rev. Arthur Johnson, an Anglican minister, in Canonbury Square, and later to University College School.

In those days University College School was the leading public school for dissenters, since its teachings were largely non-sectarian. Chamberlain's headmaster, Thomas Hewitt Key, an ardent Radical, was an advanced educationalist, one of the first English headmasters to introduce natural science in his curriculum. Key's zeal for reform found a sympathiser in young Joseph Chamberlain who, at the age of nine at his home in Highbury, had spent hours playing at being a Unitarian preacher in a spare room there.

Chamberlain himself as a young man might well have entered the ministry. His father indeed had offered that, if any one of his boys would prepare for the Unitarian ministry, he would settle on that candidate £200 a year.

Instead he started to learn his father's business, and used his spare time working for the old Carter Lane Chapel, attended by the Chamberlain family. Influenced considerably by Dr. Joseph Hutton, father of Richard Holt Hutton of the *Spectator*, Joseph Chamberlain became a Sunday School teacher, taking a class of slum children at a mission hall, called Cobbs Hall, run in association with Carter Lane Chapel. Keenly interested in amateur dramatics, in 1854 he was sent to Birmingham to begin business as a screw manufacturer in association with John Sutton Nettlefold, another Unitarian.

Acquiring his mastery of public speaking as a member of the old Edgbaston Debating Society, he became associated with the New Meeting House, and later with the Church of the Messiah in Broad Street, its successor. As in London, he was a Sunday School teacher, where he taught literature and history. As President of the School's "Mutual Improvement Society", he often took part in Penny Readings.

Like Joseph Sturge and William White, the famous Birmingham Quaker leaders, he got up on Sundays at 6 a.m. to hold classes before breakfast. In the weekday evenings he taught in a night school.

Helping to establish a Benefit Club for his employees and successfully organising for them a live Working Men's Union, Chamberlain tried to introduce his religion into his everyday business life.

With his first two marriages Chamberlain further linked himself with the Birmingham Unitarian community. His first wife, Harriet Kenrick, whom he married at the New Meeting in July, 1861, was a daughter of Archibald Kenrick, of Berrow Court. Five years after her tragic death after the birth of Austen Chamberlain in 1863, he married again. This time his bride was her cousin, Florence Kenrick, mother of Neville Chamberlain.

Helping her husband during his early years on Birmingham City Council, Mrs. Chamberlain died a few months before her husband's election to Parliament. But a month before his election he had written to another Birmingham Unitarian, Jesse Collings, "It seems to me sometimes that no one has a right to be happy in this brutal world".

His entry into Parliamentary work was intended to help him to forget his personal troubles. Exercising all the personal self restraint characteristic of the old Unitarianism, Chamberlain soon became a national figure. Bitterly attacked because of his actions which split the Liberal Party over Home Rule in 1886 and which split the Unionists over Tariff Reform early in the present century, Chamberlain, who died in 1914, remained one of the outstanding figures of nineteenth century England. He was a typical son of a father who, as J. L. Garvin recalls in his classic biography, used to boast, "Joseph Chamberlain and a Unitarian". Mouthpiece of late Victorian nonconformity in Parliament and a champion of non-sectarian education, Joseph Chamberlain was in his way as true an embodiment of all the weaknesses and strengths of the stock from which he sprang in the nineteenth century as was the late Ernest Bevin in the twentieth century.

# A UNITARIAN CRITICISES UNITARIANISM

**By Madeline Edwards**

*(Address delivered at the Annual Meeting of the National Unitarian Fellowship, April 20, 1951)*

IN GOING the rounds of the London churches the thing that has appalled me most is a general, though, no doubt, unintentional lack of reverence.

Chatter before and even during the service; cannot the week's gossip wait till we get outside? And church is not the place in which to hold conversations about our insides.

Counting money during prayers.

Lads distributing music in the choir having a good chinwag and dressed as though they were going to a football match on a Saturday afternoon. Dusty interiors and neglected grounds, including the absence of any notice board saying what the place is for.

Small, one-sided congregations with nobody under the age of forty; yet one knows that these churches often have large Sunday schools.

And we talk of attracting visitors!

We have no creed and rightly so, but this places a terrific responsibility on each one of us to know what he believes. When strangers ask us "What *is* a Unitarian?" or "What do Unitarians believe?" can we give a satisfactory answer? There is a crying need for a positive statement of our position; not a creed, but an individual (though open-minded) certainty. I am tired of hearing that we have the faith the world wants and that lots of people are Unitarians without knowing it. With such nice feelings we excuse and comfort ourselves. We might as well admit that, at present, the world *doesn't* want Unitarianism. Our churches would be full every Sunday if it did. And anyway, are we so sure that we really have anything to offer? If Unitarianism really is "Christianity in its simplest and most intelligible form", why do we only have thinkers in our ranks? It is said of Christ that the common people loved him. We claim to preach his gospel, yet they don't appear to love us—and why should they?—for what, in all our somewhat rarified intellectualism, is there to appeal to them?

The critical mind always tends to take things at their face value and so fails to penetrate beneath the "facts". It also tends to make one too much on the lookout for errors in the forms and expressions of worship of those who resist its probings. Science and Biblical criticism have done much to rid Christianity of its accretions, but they have also had the unfortunate effect of making many of us abysmally ignorant of the deeper implications of orthodoxy. The first dissenters at least knew what they were dissenting from.

Honestly, have we any right to call ourselves Christians if we don't acknowledge Christ? Often we hardly even mention his name, and we ignore so much of the Christian Year in our services as to make one hesitate to claim the right. The first Christians had no doubts as to their gospel. For them the Resurrection was the centre of their faith, without which the rest was meaningless, yet Unitarians, as a whole, attach little importance to it.

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"Attracting visitors." Good heavens! are our churches hotels or seaside resorts that this is the first thing we think of? But if we are to take a tip from the hotel proprietor let us make sure that the food we offer is digestible and our building shows that we take a pride in it.

And again, is it fair to expect strangers to come if *we* aren't prepared to put church-going first on our list for Sunday?

All unrest, of whatever kind, eventually comes back to this one disease: spiritual starvation and its corollary, muddled thinking, caused by estrangement from the central spirit, God.

Get back to God through deeper communion in prayer.

Christ left us certain definite commands: to love God and our neighbour, but also to seek first the Kingdom of God and everything else would be added. The trouble is that we are unwilling to give it a chance and really *trust* God. We are mistaken if we think we are giving of our best when we throw ourselves into good works, sit on committees, organise socials, take part in discussions, and allow ourselves to be swept up in a whirl of admirable, but quite secondary activities, leaving ourselves no time to pause and be quiet. We don't find God or his Kingdom in discussion groups and social get-togethers, but in the stillness and the silence of our own hearts; "Be *still* and *know* that I am God".

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How can we put this command into practice and make it work?

In the first place let us give more attention to prayer, and by prayer I don't mean what Evelyn Underhill aptly calls "spiritual shopping-lists", but that deeper communion of spirit with its creator which seeks to discover how best it can serve him, to meditate on spiritual truths and to be a part of that powerful force produced by all praying souls praying together.

When we do seek first the Kingdom of God, and centre our lives and our worship on prayer amazing things will happen. Being is more important than saying or doing. Christ would not have said and done what he did had he not first been what he was. The God incarnate in him could work freely because (through long hours spent in prayer) the channel had no blockages. Let us pray that our channels may be made perfect too.

One reason why we appeal to so few people is that we have under-estimated the value of symbols. The criticism that Unitarianism is cold and bare is not without truth. We need desperately to recapture some of the warmth and colour which our Puritan ancestors considered, I believe wrongly, to be out of place.

Let us enrich our services and make them more truly the acts of devotion they are meant to be. For instance, the offertory should be so much more than a mere collection of money.

Let us keep our churches open during the week. How can we hope to make them live if we deny ourselves the facility to use them for prayer as they should be used?

Let us make sure we are catering for all sections of the community, not merely the thinkers; but especially let us include the children.

With all our various activities rooted and grounded in the spirit, the church will live, and where there is life, incredible things are accomplished. So let's have first things first: God, spirit, creation, life.

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### SCIENCE AND CHURCH ATTENDANCE

SIR,—In his recent lecture Professor Hardy mentions the word "science" and its derivatives 61 times. He rarely tells his readers the particular piece of knowledge he has in mind nor his argument.

He says orthodox theology, during the last 350 years, has received blow after blow from science and has yielded each time.

If Professor Hardy lived in Ilford he would see every Sunday 500 people going to each of three Services at the Roman Catholic Church. He would also learn there are 18 Church of England congregations holding three Services and at all of them the church is full at least at one Service. I think the "blow after blow" is largely in Professor Hardy's imagination.

My real object in writing is to mention a harmful influence which has arisen. Unitarian congregations are being told that religion previous to the sixteenth century must be "scrapped" and a fresh religion founded—based on the opinions of scientists. I am sure a majority of the members of a Unitarian congregation do not know what these references to science and scientists mean and I would point the danger. Do we not all know many members of our congregations who have wandered quietly back to the Church of England? They do not write letters.

I myself find enjoyment on Sunday mornings at Church of England Services. They are satisfying compared with the dry bones one gets in the evening from these enthusiastic scientists.—Yours,

13 *Ranelagh Gardens, Ilford.* *Arthur Beecroft.*

### ASSEMBLY RESOLUTIONS

SIR,—Many people will appreciate the desire implicit in Mr. Lismer Short's letter and your editorial note that the time devoted to the discussion of public questions should be so governed as to permit reasonably adequate discussion and to ensure that the resolutions passed genuinely represent the opinion of our Movement.

I make the following suggestions:—

(*a*) The Officers of the Assembly shall have power to determine whether a tendered Resolution is sufficiently in accord with the purposes of the Assembly to be placed on the Agenda.

(*b*) All Resolutions shall be submitted in time to permit any proposed Amendment to them to appear on the printed Agenda, and the moving of Amendments on "the spur of the moment" be not allowed.

(*c*) Council Resolutions shall have priority of discussion. The priority of other Resolutions shall be determined by the time of their receipt by the Secretary. The appearance of a Resolution on the Agenda shall not guarantee its discussion by the Assembly if, within the discretion of the President, the time available is taken by an adequate discussion of prior Resolutions. Against the President's judgment there shall be no appeal.—Yours, *J. Harry Smith.*

*Gee Cross.*


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# NEWS REVIEW

## MANCHESTER COLLEGE, OXFORD

IT IS announced that the Rev. Sidney Spencer has been appointed Principal of Manchester College, Oxford. He will assume his duties in the autumn of this year.

## NEWS FROM AUSTRALIA

**Australia: Sydney.**—The Anniversary of the Enlightenment of Gotama the Buddha is placed by tradition at the Full Moon of May, and is known as the Festival of Wesak. Accordingly, the holding of a Dramatic Service on May 6, at the Sydney Unitarian Church, at which a Buddhist Play was presented fitted in with this Festival.

The devotional and inspirational character of the Service was greatly appreciated by a congregation which filled the church to capacity. The Service was dedicated to the cause of peace and understanding between the religions of the East and of the West. It was conducted by the Rev. Ada Tonkin, and Miss Marie Byles gave an illuminating introduction to the presentation of the play. The five scenes of the play were: (1) The Eyes of Youth; (2) The True Fire Sacrifice; (3) The Buddha and the Sick; (4) The Seed the Buddha Sowed; (5) Ambapali, the Courtesan.

Mrs. Tonkin said: "This Unitarian Church stems from the Christian tradition, whose leader and teacher is Jesus of Nazareth. But our Liberal religious faith has always stressed the essential oneness of all religions and has welcomed truth from any and every source. Great teachers have been born in many lands and of different races, men and women who have become more vitally aware of the things of the spirit. Such a teacher was Gotama, who became the Enlightened One, the Buddha. His teaching is given in this play in scenes from his life, though not in the form of a play as commonly understood, with plot and development. The scenes are dramatised stories in which Gotama sought to show the Way to Enlightenment to his fellow-men and women. There are great similarities in the Buddhist and the Christian ethics, although their cosmologies, philosophies and theologies are fundamentally different. The Buddhist's impersonal Law (called Dharma) and the Christian's Personal God, who is loving Universal Father and Spirit, are very different interpretations of the ground of our being. But free liberal minds, whether Christian or Buddhist, can come together in fellowship of the spirit, which is far more important than any uniformity of doctrine. We are at one in our search for truth and in our faith that religion is fundamentally a way of life.

**Australia: Seaford (Unitarian) Community Church.**—The first Annual Report of the Seaford Community Church, recently issued, has the following interesting comments:—

"The foundation and the development of this Community Church among people of almost every religious denomination arises from two things—it is an expression of those needs and desires in the hearts of people which make for civilised living; and it is the achievement of one man in translating these needs and desires into an agreeable social life based on the simple principles of Christian living. This report is more than the first annual record of material affairs, of the government of this small group. The committee wishes to put on record the courage, the wisdom and the simple faith of our neighbour and teacher, the Rev. William Bottomley, who is the founder of our little community."

The tiny building in which Services and Sunday School are held was originally erected by the young people of the Melbourne Unitarian Church, under the ministry of Mr. Bottomley, for use as a camp site and hostel. These young people are now married and, as is inevitable in a large community and amidst changing conditions, largely scattered, "but they builded wiser than they knew". On March 11, 1950, a few people gathered at the home of Mr. and Mrs. Blyth to discuss possibilities of a Sunday School. It was decided to call a meeting of residents in the neighbourhood which was accordingly held on April 1 of that year. The attendance was most encouraging and it was unanimously decided to start a Sunday School, and a request was also made for regular fortnightly Services. Mr. Bottomley agreed to conduct Services for no reward. The first school, followed by a Church Service, was held on April 16. Thirty children were enrolled, and nearly as many adult members. There was no organ, but the music was provided by Mr. Leo Buchanan with a piano-accordion. Since then, through the good offices of Mr. Buchanan, a small organ has been loaned. This meant a return journey of 52 miles, until the church was fortunate in the addition to its ranks of Mr. E. Gordon Prior, a most capable organist, and successor to Mr. Blyth as Chairman of the congregation on the removal from the neighbourhood of Mr. Blyth.

The year has been marked by great activity, spurred on by the need for enlarging the hall, but revealing a community spirit of great goodwill. In round figures the income was £212, whilst on March 31, after paying necessary expenses, there was a bank balance in all funds of £164. The Melbourne Church is transferring the property to the Seaford trustees, as it is now being used in accordance with Unitarian principles of worship and social service.

Mention is made of the significant visit of the Rev. Margaret Barr, and tribute paid to the General Assembly, who provided teachers' handbooks and related material, as well as to Mr. Elliot who, through the Lindsey Press, sent copies of Unitarian Faith in Unitarian Hymns, and to the congregation of Bethlehem Unitarian Church, Rawtenstall (Lancs.) for copies of the Essex Hall Hymnal.

## NEXT WEEK

THE INQUIRER next week will be a Youth Number. Three active young members of Unitarian and Free Christian Churches are contributing four articles on youth's point of view. The Rev. H. H. Cheetham, Assistant Secretary of the General Assembly, will comment upon them.

## THE WOMEN'S LEAGUE

**The North Midland District Women's League.**—The Summer Rally was held at Loughborough, on Saturday, May 5, with an attendance of 73 representing 11 branches.

A helpful Service was conducted by Mrs. C. H. Bartlett, of Hinckley, followed by the Business Meeting, at which Mrs. C. Gordon Bolam presided. In her welcome to all present, she expressed the pleasure of all members that the Secretary was able to be present after her long illness and referred to the loss the District had sustained through the death of Mrs. E. E. Whitmore, of Coalville, of which branch she had been the enthusiastic Secretary for many years; the Meeting stood for a moment in silence.

An interesting report of the Annual Meeting was given by our representative.

It was also the occasion of the 21st Anniversary of the Loughborough Branch; during tea the 21 candles on the special birthday cake were lighted and the cake cut by Mrs. Cooke—their Treasurer and oldest member—who was warmly welcomed after her severe illness.

**Liverpool District Women's League Spring Meeting.**—The Opening Service of the meeting was held in West Kirby Church, conducted by Mrs. Parker. She took as her theme lines from the hymn, "I trace the rainbow through the rain and feel the promise is not vain that life shall endless be". She asked those present to give more friendliness, more kindness and consideration to others,

thus adding a rainbow to grey skies. The choir sang the 23rd psalm (Crimmond) very beautifully. After the Service tea was served in the usual West Kirby tradition. At the Business Meeting which followed (the President, Mrs. Motley, in the Chair) sympathetic reference was made to the passing of Miss Edith Gotthardt, a faithful member of the League and West Kirby Church. Mrs. Hague and Mrs. Scott gave reports of the General Assembly Meetings. Mrs. Hague especially appealed to churches to send fresh delegates each year to the Assembly Meetings, she felt that as many people as possible, particularly younger members, should have the opportunity of the wonderful experience of attending these meetings.

**Hinckley.**—The Hinckley Great Meeting Sunday School Anniversary Services were held on Sunday, May 6, when Rev. H. H. Cheetham, of London, preached the sermons, based on the theme "The Presence and Work of God in Man". All three Services were very well attended, and the singing reached a very high standard. Earlier in the year a competition was held within the Unitarian movement to choose a theme Hymn and the one chosen, "Deep in My Soul Thou Art", was written by Miss Ruth Herford, and was picked from the 24 entries sent in. The hymn was sung to music composed by Rev. C. H. Bartlett. Much of the day's success was due to the untiring energy of the organist, Mr. A. G. Hydon. The music to the special children's hymns was written by the minister and conductor, Rev. C. H. Bartlett, to whom many thanks are owed; the music of the Parable, "The Mustard Seed", was written by the late Mr. Hugh Atkins. The collections for the day, in aid of the school funds, reached over £106, this being a record.

**Dudley.**—At a Special Service, held on Saturday, May 26, the Rev. Charles Easton was inducted to the Ministry of the Old Meeting House, Wolverhampton Street, Dudley. The Service was conducted by the Rev. P. C. Whiteman, of Coseley, Secretary of the Midland Christian Union. The Charge to the Congregation was given by the Rev. H. Whitaker, of Kidderminster, and the Rev. John Bright, of Cradley, gave the Charge to the Minister. Many representatives were present from the neighbouring congregations of Coseley, Cradley, Kidderminster, Stourbridge, Lye, Oldbury, West Bromwich and elsewhere.

**Stand Chapel.**—A large congregation was present in the Sunday School, on Saturday evening May 5, for the Dedication of the new organ by our Minister. Following the Dedication Service and refreshments, an organ recital was given by Mr. G. F. Crick, F.R.C.O., and Mr. Arthur Rowley, tenor, sang two songs, accompanied by Mr. Crick.

A collection was taken on behalf of the Building Fund.


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### BIRTH

PHILLIPS.—On May 20 at Rough Lee Maternity Home, Accrington, to Rev. and Mrs. Eric Phillips, a son (Donald Scott).


### MISCELLANEOUS

PULPIT VACANT. 12th and 19th August. South Shore Unitarian Church, Blackpool. Secy., Bradbury, 3 Harris Ave., Blackpool.


## CALENDAR

### SUNDAY, JUNE 3rd, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Rev. D. JACOB DAVIES.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. E. SAVELL HICKS (Anniversary Services).
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KELLY.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Mr. AUSTIN P. HEWETT.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. K. C. TEEACHER.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, ——.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30, Rev. J. GORDON DAVIES, 6.30, Rev. ALBERT SMITH.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian, New Road, 11 and 6.30, ——.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Mr. E. C. B. LEE.
BURNLEY, Unitarian Church, Trafalgar Street, 6, Supply.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTTH.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. R. STANLEY PEARS.
CROWBERT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COSELEY, Stuffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Supply.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TIBEY.
CROYDON, Free Christian Ch., Wellesley Rd., 11 and 6.30, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WHEELEY. SYDAL, 6.30, Rev. E. E. WHEELEY
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 11 and 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. R. W. SORRENTO.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, ——.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STUART P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAYLOR.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. R. PHILIP.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11 and 6.30, Rev. ALEXANDER RUTH, 7, Study Circle.

GUILDFORD, Ward Street Church, 11.15, Mrs. PUDLES.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, ——.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11, Rev. DENBIGH HILTON, 6.30, ——.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Miss GRACE COX.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30, Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasants Hall, Gernon Walk, 11, Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11. Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, Rev. W. WADDINGTON, 6.30, Rev. A. PEACOCK.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. H. H. CHEETHAM.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Miss C. G. HINER, Women's League Service.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. W. E. REEVE, 6.30, Miss M. GRIFFITHS.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Mr. JOHN WILSON.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. J. TYSSUL DAVIES.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK, 6.30, Rev. HELEN L. PHILLIPS.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES (June 3rd).
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Rev. J. KIRLEY.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANNESLEY), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. DENBIGH HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Pendlebury, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. K. ROSE.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWIGG.
MAPPLE, Culver Institute, 3, each Sunday.
MIDDLEWOOD, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLEWOOD, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLEWOOD, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MIDDLEWOOD (see Lancaster).
MIDDLEWOOD, 3, Newton Arbor, 6.30, Rev. C. G. TOOGE.
MORLEY, Christian Church, Stanford Rd., 10.30 and 6, ——.

NEWTON, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Prof. J. G. MCKENZIE.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, 3 and 6.30, Rev. J. GORDON DAVIES, Sunday School Anniversary.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, The Meeting House, 11, Rev. H. J. ROSSINGTON.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. W. BEER.

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Dr. P. N. TINDALL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Mrs. J. WILLIAMS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Ch., High St., 11 and 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, ——.

TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRIDGE.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. R. PHILLIPSON.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the month.
WEST BROMWICH, Lodge Road, 6.30, Mr. J. H. EVANS.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Miss E. GILL and Mr. K. ADAMSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

## AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.

## CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ARGUS CAMERON.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

## NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay, Supply.

## SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MARMION C. RAYNER.

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## £10,000 CENTENARY APPEAL FUND

### APPROACHING "HALF-TIME": HOW DO WE STAND?

**On January 1, 1949, the Centenary Appeal Fund of the Unitarian College, Manchester, was launched. The target—** fixed after consultation with the General Assembly Council, who have urged all our churches to support the Fund—**was (and still is) £10,000 in 5 years.** That is, £2,000 a year in each of the years 1949,1950, 1951, 1952 and 1953. Only by raising £2,000 in each of those 5 years, it was announced, could the flow of new ministers from the College in Manchester be assured.

That is still the position to-day. **The need is not less urgent: in fact it is more urgent.** In 1949 the College had 9 full-time students. In 1951 it has 11 full-time students.

We are now approaching "half-time" in the life of the Appeal Fund. On June 30, 1951, the Appeal will have been running for 2½ years. How do we stand? And is the Appeal still really needed?

**How do we stand?** On May 15, 1951, six weeks before "half-time" this was the position.

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| **Target for "half-time"** ... ... | **£5,000** |
| **Actually received** ... ... | **£3,700** |
| **Still needed, to reach "half-time" target** | **£1,300** |

The first thing to record is the encouraging fact that, in spite of the uncertainties of the last two years, our friends have come to our aid to the tune of £3,700. That is a lot of money. We have had fine support—in many instances, very generous support indeed—from churches, from kindred Associations, and from individual supporters.

**Many of our churches have promised to give £10 a year for each of the 5 years of the Appeal—quite a number of them, as we well know, being small, and even struggling, congregations.** Some churches—not always large and wealthy churches—have **promised, and given, even more.** Altogether, no less than 145 of the churches of the Unitarian and Free Christian fellowship have given their support already. And a number of District Associations, District Women's Leagues and other bodies have sent generous gifts.

The support given by individual donors has also been heartening. In all, **144 individual supporters have made gifts to the Fund,** many under 7-year Deed of Covenant (which enables the College to recover income tax at the rate of 9s. 6d. in the pound on each instalment).

This fine response shows that the importance of ensuring the best possible training for our future ministers is widely realised throughout the Unitarian and Free Christian movement. **To all who have worked and sacrificed to ensure this vital object the Appeal Committee of the Unitarian College, Manchester, send their warmest appreciation and thanks.**

As for that **£1,300,** which we must raise before we set out to secure the second £5,000, there is still over a month to go till "half-time".

If you have not yet sent the gift that you have so often meant to send—

If your church is still considering how much to send and when to send it—

If your church is without a minister and is hoping for the arrival of a student when he has finished his College training within the next few years—

If you have welcomed the willing help which students from U.C.M. have given to your church—

If you have ever deplored the shortage of ministers and asked what "they" are doing about it—

**PLEASE SEND A GIFT BEFORE JUNE 30 AND HELP US TO GET HALF-WAY BY "HALF-TIME"**

As for that other question, **"Is the Appeal still really needed?"** there is only one answer. **The Appeal is needed more urgently than ever.**

All members of the Unitarian and Free Christian movement are, of course, delighted to know that the patient discussions of the past two years between the two Colleges have borne fruit. A Scheme of Liaison has now been fully ratified by both Colleges, and a Joint Executive Committee has been appointed to deal with academic and financial co-operation. There is good reason to hope that during the next few years, with even more patient work and experiment, the Joint Committee will strengthen the potential resources possessed by both Colleges and will evolve the best way of using those resources for the benefit of the liberal Christian ministry.

But that will take time. Meanwhile the Colleges must be kept going and the training of the present students must be carried on. **The Appeal Fund is urgently needed now, to maintain the work of the College in Manchester, and to ensure that the Unitarian College, Manchester, plays its full part, academically and financially, in the new partnership.**

**Every gift to the Appeal Fund will now, in effect, be a piece of vital help to the joint work of the two Colleges.**

**Please send your gifts** to the **Appeal Treasurer,** A. K. Ross, B.C.L., M.A., 24 Brooks Road, Manchester 16, who will also send particulars of the Covenant Scheme for private subscribers.

J. H. BOUNDS (*Appeal Chairman*).
E. D. DAVIES (*Appeal Secretary*).
A. K. ROSS (*Appeal Treasurer*).

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**NUF National Unitarian Fellowship**

**ANNUAL SERVICE**

SUNDAY, June 17th, 1951. 11 a.m.
**Brixton Unitarian Church, Effra Road**

*Preacher*: Rev. E. G. Lee (Vice-President)
For lunch, own food.
2.15 p.m. Address by Mrs. Sydney Martineau, "A Free Mind in Fellowship".

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